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THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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WAR.

Oft have I asked myself and thought,
What has on earth the most good wrought,
And man raised up to what we find him—
Free in body, free in soul,
Making the heavens themselves unroll
Their mystery before him?

Some say the Bible, some the pope,
While freedom cries, I cut the rope,
When church and state had bound him;
But how was freedom given to man
When kings and church join in one plan
To guide, control and bind him.

And then I turned to history's page,
And there I found in every age,
It was war alone that freed him;
'Twas that which peace doth most abhor,
That poets love and orator—
It was war that freed him.

Warriors in burnished steel,
Warriors with godlike zeal
Slaying all before them;
Warriors armed cap-a-pie,
Warriors who for liberty
Slew all before them.

Warriors struck down the crown,
Warriors tore off the gown
From all who dared to rule them;
Warriors whose only spires
Were the spear-tops and the fires
They raised above them.

These were the men and war the thing
Which to this earth most good did bring—
This freed our land.
We owe to war the greatest praise—
Our flag by it did heavenward raise
By God's command.

Then teach our youth the art of war;
Let all the world, both near and far,
Look here and see
America doth ready stand,
Ever prepared with sword in hand
To fight for liberty.

IRENE ACKERMAN.

FIFTIETH ANNIVERSARY ADDRESS.

Delivered by Dr. J. M. Peebles at Hydesville, N. Y., March 31, 1898.

[Concluded from page 243.]

Spiritualism explains the philosophy and the various psychic methods of spirit intercourse. It has encouraged all the philosophic reforms of the age, and has given us a revised geography of the heavens and the hells, the higher and lower spheres of existence. It has outlined the law of the progress of spirits, angels, arch-angels, arsaphs and the still diviner intelligences that pass and re-pass to and from the planetary worlds that dot and stud the siderial heavens. It further teaches that surrounding every human being there is a refined etherealized aura—an emanation—dark-hued, gray, white or golden, according to character and grade of spiritual development. And now science steps in and demonstrates this as M. Jodko, using the Rumkorff coil in connection with the Crookes tube, has proven. Even thoughts, as spiritual substances, have been photographed, and their color has been described by Prof. Gates. Thought transference is no longer a theory but a demonstration. The souls of the departed can project their thoughts to us and so do, inspiring us to more heroic and heavenly deeds.

Spiritualism teaches that the past converges in the present, that the heavens, and the Biblical "mansions" of the old seers were as real as substantial, and wisely adapted and fitted for the abodes of spirits, angels and gods. These exalted intelligences ever aflame with love, are continuously active in some great educational and redemptive work. They condescend to descend to us, to teach as do professors to their pupils in Universities. Coming to earth enriches their experiences. They glory in self-sacrifice, knowing that in educating and lifting up others, they become still more highly and divinely exalted. They delight to give. The superiority of God himself consists in that, that he is eternally giving and never receiving.

All is life—all in the inmost is energy. Heaven's rest is not idleness. The soul's activities are intensified by the transition from earth. The immortal life then is not a dissipating "shell"-life, but a conscious social life, an industrious life, a constructive life, a retributive life, and a progressive life, where the emancipated soul sweeps onward and upward, in wisdom excelling wisdom and in glory transcending glory, through the measureless ages of eternity.

True, there are undeveloped, unhappy mortals; there are selfish vampires, there are obsessions by diakka demons here, and there are different degrees of happiness over there. Memory is the undying worm. No one in any world can get away from himself. There are dark spheres, there are intense sufferings in those Cimmerian regions of moral wretchedness. And those poor suffering semi-penitent souls are often brought by the higher intelligences to earth and into the aural sympathetic atmospheres in seances, for instruction and spiritual benefit. Often in mental agony do they say, pray for us. Help—oh, help us. We seek the light.

Mortals are moral agents, the architects of their own heaven or hells. They reap what they had sown. "Karma" is an unnecessary (Sanskrit) word, implying cause and effect—nothing more.

Spiritualism does not say "good-night" in the solemn hour of death, but rather gives the glad assurance of a most welcome "good-morning" just across the crystal river. It does not drape the mourner's home in gloom, but lifts the grim curtain, permitting us to hear responsive words of undying affection from those we love. It would see no mourning garments worn, and at funerals only opening buds and blossoms, and hear only resurrection songs of music. It would see cemeteries made as beautiful as gardens and groves of spring time, with wild briers twining around tombstones, and everything else that can remind us of the evergreen shores of immortality.

O, let us rejoice, then, and be glad in these Easter years of Spiritualism, for they give life a new meaning and add millions of charms to the homes of our loved in heaven. They put new courage, new strength, new intelligence, new religious aspiration, new and sweeter devotions into our daily life.

Spiritualism, the complement of true Christianity, beautifies the bitterest cup, helps bear the heaviest burdens, lightens the darkest day, comforts the saddest heart, and gathering up the kindly efforts we make in behalf of our fellow men, transfigures them with its brightness, ennobles them with its moral grandeur, and tenderly, lovingly throws upon the moral hero's white forehead the circling coronet of fadeless splendors. Break, shatter the vase if you will, yet the odor of the lillies ascending as insence to heaven remain.

Those of this generation know little of the persecutions, trials, and martyrdoms of those old pioneers of the Rochester-rapping days. They were called fanatics, heretics, mad-men. They were mocked, slandered and hunted as though they were wild beasts. Some of the more mediumistic, like the Nazarine, had not where to lay their heads.

But Spiritualism has marched on from conquest to conquest, until to-day it has in this country its National Association, its State Associations, its numerous legally-organized societies, progressive Lyceums, institutes for young people, helping-hand associations, monthly and weekly periodicals, its edifices and temples of worship, and millions of ardent devotees, comprising thinkers, scholars, statesmen, archæologists, scientists, biologists, metaphysicians, clergymen, jurists and philosophers—the cream of the world's erudition. Our foundation is now as firm and abiding as the stars. And all the combined forces of materialists, sectarists, Judge-Tingley Theosophist, and Anti-Spiritualists might as well attempt to dam up Niagara's rushing, thundering waters with tissue paper as to think of checking the mighty march of this great nineteenth-century truth.

And yet there is work to be done. God, angels and ministering spirits help those who help themselves. There are pressing needs demanding the prompt attention of Spiritualists. They need a more thorough organization, and a definite declaration of principles. They need more intellectual and moral culture, more harmony of action, and better music in their societies. They need to give more encouragement and financial support to progressive Lyceums and the young people's social institutes. They need more commodious and comfortable edifices, consecrated to and used only for Lyceums, lectures, conferences and seances. They need to pay more attention to organizing public circles so as to have a calm, aspirational and religious element, the predominating factor. They need to be imbued with more of that fiery missionary spirit that characterized the old pioneers; they need to more critically, yet charitably, distinguish between genuine mediums and base unprincipled frauds. They need more settled speakers, conscientious, cultured and apt to teach; and they need to have kindled in their soul's depths a diviner and loftier spirit of enthusiasm. Such regal-souled missionaries and martyrs to truth have in all ages shaken the world, and crowned new dispensations with imperishable glory.

Napoleon, amid his warrior hosts on the ensanguined fields of Russia, exclaimed: "Officers, soldiers, the eyes of all Europe are upon you; do your duty." So, it may be said to-day—Spiritualists, the eyes of all Christendom are upon you; do your duty.

THE OMNIPRESENT.

Life is a unit, and all humanity assists in its utterance. We gaze upon life's structure and marvel at its symmetry and beauty, yet withal, realize how little we know of it. The reason is obvious. Man the little cosmos, tries to see himself apart from the great cosmos, and fails. God is everywhere, from the tiny atom to the human soul. He is life, and without life nothing could exist that does exist.

We have learned through experience that effects follow causes, and that we live in a world of effects. The primal cause is not paramount to the physical senses, but we estimate it is somewhere in the invisible. We feel its effects upon us, we in turn produce effects upon the outer world, thus intellectually occupying the middle place, between primal cause and its effect—between subject and object. The subject is related to us from within, the object from without.

We observe that all physical life evolves from without. We are wont to believe that the cause-

realm lies within, that nothing we can see, or feel, or sense with any of the five senses has anything to do with cause, except perchance to give evidence of its existence as an unseen force. And while we are thus led to contemplate the inner life, a new world opens up before us. An interior vision is awakened, and we are aware of new avenues of sensation. The soul is alive and we sense conditions on an interior plane. Life becomes enhanced, enlarged, our wings have grown, and we fly from dead matter, as we suppose, to revel in the world of causes, but experience gives us a lesson even here, though a world of minor causes, we discover it is not *the primal cause.* Forms of every description meet our gaze, thoughts of unmistakable animal tendency cast their malevolent influence, and force us to the conviction that we have simply come in contact with another of life's manifestations, more subtle, more refined, nevertheless—mere effects. The goal is not reached, cause is yet in the unseen. However, knowledge is bought by experience, and we have learned something of value. There exists more than one plane of consciousness, possibly many.

Again we seek inward, and this time with better results. There is an influx of power, of knowledge, of love. The gates of heaven are ajar. Angel presence with pure thoughts are on every hand. The soul, conscious of its supremacy looks upon all with love and kindness, but clings to the invisible ideal—God, Unity, Cause. Always an invisible, always an infinite. God the subject, his thoughts the creations. Man, stamped as he is with divine light, is of divine origin, and the seed must needs produce its kind—divinity. All is divine, and every atom must expand to a knowledge of cause. The invisible I, the Omnipresent. Human ego's are both cause and effect. The intelligence that beholds, is responsible for what it beholds. It is the creator of its own worlds, such as it chooses out of the infinite possible. That which has form and can be seen, is the objective reality of a formless principle. Life is formless, but life's manifestations assume shapes in accordance to the will of the mind that perceives—the minds conceptions of life. Every individual who looks to a supreme being for guidance and sustenance, does so in an ideal way. Ideality goes before reality. The soul that turns to the light endeavors to realize, hence creates; or rather gives utterance to its conceptions of the uncreate in terms of measurement—forms, realities. Man is a little thing in the divine economy and his intelligence scarcely worthy of mention, yet, however insignificant, that intelligence can never be stamped out, never lose its identity, except it persistently deny its sublime source, and for ages and ages employ its divine energies in building up a wall of pseudo thought around its mundane existence, too dense for the god light to penetrate —a contingency scarcely imaginable.

W. S. HASKELL.

A SCIENTIFIC BASIS FOR LENT FASTING.

Through all the conflicting ideas in reference to the human soul, there is a growing recognition that its or his masterful selfhood is in deep eclipse while it is hampered by the body—chained for a season of experience to material life—as electric force is chained to the two metals, zinc and copper, and is released by the action of the acid upon them.

It is coming to be an accepted fact, that the soul has a profundity of consciousness beyond our most sanguine imagination; and some methods have been discovered through which it can reveal to outer consciousness somewhat of its store of perceived truth; and, manipulation of unseen forces to produce even striking phenomena—when needful—one of these is fasting. It is a rule established by theologians that wherever any phenomena chronicled in the Bible can be accounted for upon the operation of what is called natural law, such explanation be given the preference.

This most common-sense method of studying the scriptures disarms skepticism that will not treat with the supernatural. In the custom of Lent—often considered as only an arbitrary form —there will be found a scientific basis, and its meaning greatly enlarged beyond its generally-accepted significance.

It has a meaning that contemplates the development of occult powers, wider spiritual perception.

A number of years ago the writer had a dear friend, a lady of most exalted qualities of heart, and sweetness of spirit, who, moved by some impulse of the soul, entered upon a nearly complete fast, lasting 25 days; the exception being a thin piece of buttered bread about three inches square and half a small teacup of coffee each morning. At the expiration of that time new powers had unfolded, a new world—the real—had opened to her view. She had but to put her mind upon a person however distant and they were transparent to her. The significance of life, like the rising sun illuminating darkness, had taken possession.

The wealth of the soul's consciousness had bursted through material environment. Thus has it been in all time since the enlightenment of Buddha, persons have come to their illumination through fasting. No doubt all the years of obscurity of the man Jesus between the ages of 12 and 30 were occupied in preparation for his work, perhaps much as other men inform themselves; but the consummation, the crowning glory was the 40 days' fast.

It is readily recalled that Jesus performed no miracles until after the 40 days' fast. This wonderful man who had taken on material form, and consequent eclipse of his masterful selfhood, came to his "enlightenment," illumination. Some change in corporeal function had taken place, by which, like the passage of a planet from between the earth and sun, the soul's eclipse was removed; and we may say he beheld all things. We find an analogy in the manipulation of a soft piece of iron by a magnet, where it quickly takes on a higher function.

Science would say the molecules were polarized to a higher force. So the body by some molecular changes is polarized to the soul's use upon a higher plane of manifestation. His soul, always

in unison with the vast sea of knowledge, was brought to outer consciousness. He came in touch with forces that he could wield by his thought and will. It was but a word and the sick were healed, a glance and men were transparent to him. He had function (outer consciousness) upon the etheric plane of power, and as that medium permeates all material forms—as fine sand fills the interstices in a pile of marbles, so matter was no impediment to his vision.

In the light of this explanation, what was the temptation spoken of, to which this man was subjected. As the earth was transparent to him, its millions of treasures he could possess; he could anticipate changes in the maps of nations; could become ruler over kingdoms through this newly-discovered or applied power. But as this power is above all sense-life, transcends all material things, is ruler over them, it must not be ruled by them; the greater must not be subject to the lesser, for by so doing the greater becomes the lesser, and power is lost. Chance, uncertainty, cross-purposes, are the inheritance of material selfishness, or purely life of the senses; while this quality of perception is unerring. It can be made available in material things when needful; but all accumulations of material wealth or power are based in selfishness and need be subject to the discipline of chance, that selfishness may be eliminated and their false estimate be shown. This divine gift must be held above it all, and the *evil thought* of possession flees away.

It was useful to say to a disappointed, tired, hungry body of fishermen, "let down your nets;" while its *misuse* would have been on the morrow to have said to them, "For a consideration I will tell you where is another school of fish." Speculation for material gain does not belong to the quality of soul, and no matter by whom indulged, does not belong to, and will absorb any and all perception of spiritual things; it is a part in the lower octaves of life, not the higher harmonies. Again, in the matter of levitation he could control forces that would gently lower him to the ground; but why make use of this power only to satisfy the curiosity of the ignorant, or the turning of stones to bread, while flour and ovens were abundant? When on ship-board it was needful to still the tempest, but not that he should walk down to the sea and command the wind and wave to be calm.

Thus in resisting the temptation to prostitute powers that are purely spiritual, he was secure in the continued possession of his marvelous attainments, while to yield would be to lose all.

I have purposely omitted the presentation of any religious conception of the significance of this church-custom that I might direct attention more fully to its purely scientific basis, as corroborative of its claims upon our attention.

The church seems to have largely lost the real significance of the forty days' fast, and also the perfectly natural explanation of "the temptation." The account plainly states that he beheld "all the treasures of the earth." To a people unaccustomed to modern understanding of psychic science, to make use of that convenient imaginary being—the devil—was the only way the facts could be presented. "The devil tempted him."

There have been thousands in these modern times that have come to their "illumination." Although they might not have blossomed out with the fulness of power like unto the man Jesus; still a richness, a reservoir of power of no inconsiderable amount, had come to outer manifestation, but by yielding to the temptation for material gain they have lost it to themselves and the world.

J. R. TALLMADGE.

"HEAVEN RE-VISITED"—A Valuable Book.

I see the JOURNAL offers this excellent book by Mrs. Duffey as a premium. If the people knew its great interest and value, thousands would want it. Years ago I found it above "The Little Pilgrim" and "The Gates Ajar," in its rational idea, its inspired and inspiring description of the change which we call death, and of the feelings and surroundings of those ascended to the more real life beyond

In this Jubilee year, the goodly meetings already held, and the spirit with which many Spiritualists look forward to the great International Meeting at Rochester, N. Y., May 25, to June 1, show a strong aim, which can be put in three words—"GO UP HIGHER."

To sweep aside all sham and pretense; to keep back new mediums until they are fitted for their work, by thought and experience; to enlist only speakers and writers of weight and merit; to gain thus in influence and uplifting power and the devoted consecration which alone moves and wins the writing world, is the leading idea—a good sign of the times. G. B. STEBBINS.

Detroit, Mich.

Has Reason left Them, or have They left Reason?

In the Y. M. C. A., and other "Christian" places of our land, sleight-of-hand performers and fakirs are employed as teachers in psychology and spiritual subjects. What an insult to civilization! Men of science and learning, come forth to save the nation from this adulterous practice! The people are starving for want of spiritual food. Who will come to their rescue? Let subscriptions be sent to the office of this JOURNAL to defray expenses for literature to be distributed to these "Christians" and all other sects. "Be not weary in well doing." P.

DUTY TO OUR CHILDREN.

The church could not survive a quarter of a century but for her children; then how can Spiritualism prosper in the future if our children are trained away from the Cause? The importance of the child-side of Spiritualism has been overlooked too long. We should at once inaugurate a Lyceum movement. Everything connected with the work should be made so bright, so clean, so attractive, that our children will flock to the Lyceum as to a veritable holy of holies. DR. C. W. HIDDEN.

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THOMAS G NEWMAN, EDITOR.
Assisted by an Able Corps of Special Contributors.

☞ The Editor is *not* responsible for any opinions expressed in the communications of correspondents.

☞ No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

☞ Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

☞ Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., APRIL 28, 1898.

THE DUTY OF THE HOUR.

One of the most important things for Spiritualists to consider at the present time is, how to make their meetings more successful, and more potent for building up the cause of Spiritualism. Philosophy has for some time given place to phenomena. Some of the finest lecturers have been driven from the platforms because the people seem to demand sensational tests, and the managers of societies always give the people what they seem to appreciate most, in the line of spiritual phenomena and tests, on the public platform, until little but tests now satisfy a morbid taste. As a result, the more thoughtful persons are kept away from the meetings, and many are starving for the Bread of Life which comes from the philosophy.

The great question is, What is the remedy? That the phenomena is important, no one will deny, but was it not a mistake when it was allowed to appear in any other place than the private seance-room or the home or family circle—among those who can give it the best conditions; where the results will be more satisfactory and more thoroughly reliable?

In order to cope with our adversaries and the churches, we must have the best speakers to present the philosophy, and they should be settled in one place with societies for many months or years. In order to show the best results and to reasonably expect satisfaction, we must have proper conditions, we must have attractive and interesting speakers.

We are glad to notice that such is being attempted in San Francisco, at the present time. The new Spiritualists' Headquarters lately fitted up in the Supreme Court Room, now known as Occidental Hall, on the corner of McAllister and Larkin Sts., is a move in the right direction. This Hall is now devoted to the spiritual work entirely, and will be occupied by spiritual meetings nearly every evening in the week. It will be a home for Spiritualists, and have the proper magnetism. It will be a place where spirits decarnate may meet those incarnate, and hold holy communion together; where they may formulate their plans for working in the interests of humanity and for the elevation of mankind.

Let the Spiritualists everywhere take the cue—secure possession of pleasant quarters for their meetings, and begin anew a work which shall be more successful in building up the Cause.

ANOTHER WOULD-BE EXPOSER.

In the JOURNAL for Nov. 11, 1897, we stated that one Henry B. Foulke, who had figured as a Theosophist, had been put into prison at Plymouth, Mass., charged with immorality. We then stated that the Theosophhists had repudiated him. He now says that he then became a "helper" in seances for materialization. On Sunday, April 17, the San Francisco *Examiner* had an illustrated page, giving an exposure of the tricks of fakirs, by this man Foulke, whom the *Examiner* states was "one of the best known Spiritualists in America." This is an utter falsehood. He is not a Spiritualist at all, and only by his confession of helping fakirs, is he known at all among them.

Further on, the *Examiner* states that "Mr. Foulke is now in prison at Plymouth as a result of what he believes to be a conspiracy on the part of the mediums at Onset Bay," etc. That is also a falsehood. He is in prison on account of the infamous crime of pederasty. Would the *Examiner* try to pose as a defender of a pederast, in society? There was no conspiracy on the part of the mediums or Spiritualists. He is simply a victim of his own perverted nature, and reaps the reward of his own shameful actions.

The officials at Onset were determined to break up the nest of vipers of whom Foulke was the head, and hence he is now behind the bars, where others of the gang may be before long.

Before the *Examiner* or any other paper undertakes to expose Spiritualism they had better learn something of the character of the persons upon whom they depend. The *Examiner* has been imposed upon. Let it beware in the future.

ENTERTAINMENT FOR MOLLIE FANCHER.

Miss Mollie Fanchers, the Brooklyn Enigma, who has been bedridden for 32 years, was lately given a benefit by her friends in Plymouth Church.

Bolstered up in bed, in her room, in which she has been confined for so many years, she heard the concert, through a telephone, which was connected by the church with direct wire; she not only heard the singing and the speeches, but also the applause, and then sent a message to the audience, speaking into a phonograph, which was heard in all parts of the church, and Miss Fancher also heard it through the telephone, though she was two miles away.

She is a sweet-spirited lady, and smiling through her tears, she said "it seems to me as if I had been out and had come back again, but I have not been out of this room for 32 years, and now I can scarcely believe but that I have been out and mingling with the people of this good old world."

Judge Dailey has published a book detailing her experiences, the cause of her affliction, and the phenomena produced through her mentality. This very interesting book may be obtained at this office.

MRS. ADDIE L. BALLOU.

When war, with all its accompanying pain and hardships is in sight, it is consoling to know that our brave women, fully alive to the situation, are ready to volunteer their services as nurses to alleviate human suffering.

Mrs. Addie L. Ballou, who during the last war did excellent service on the field and in the hospitals, caring for the sick and wounded, has already sent a letter to the President, offering her services in the same capacity during the anticipated war with Spain.

Mrs. Ballou is well qualified for the work. She is a noble-hearted woman, full of energy, wisdom and good sound sense, and can plan work for hundreds to execute, and when Uncle Sam's wounded boys need any nurses to take care of them, no better one can be found than Mrs. Ballou, to organize and direct such a relief corps. All honor to our brave humanitarian sister.

☞ War has actually begun between the United States and Spain, on the Cuban question, as foretold by Dr. Muehlenbruch, and recorded in the JOURNAL on page 198. What the outcome will be, no one may now be able to see, but we hope it may free Cuba, help to liberalize the ruling powers of earth, and relieve the oppressed in every clime.

OSIRIS, ISIS AND HORUS.

Among the myths of old Egypt, the story of these characters will be found quite interesting:

Osiris and Isis were the god and goddess of heaven. It was given to Osiris to rule over the earth. He was god of light and represented all the forces of good. Under the wise rule of Osiris all men were good and happy. He taught them to plow and sow seed, and to have dominion over the soil.

Osiris had a wicked brother, Set, type of the evil forces abroad in the world. Plotting to overthrow Osiris, he caused a box to be made of beautiful inlaid work. This he brought forth at a banquet of the gods and said, "He whom it fits may have it." When one after another had tried it in vain, it came the turn of Osiris, to whose measure the evil Set had secretly caused the box to be fitted. As soon as he was inside, Set shut down the lid and fastened it and poured melted lead into the crevices. Then he cast the chest into the Nile and said, "That is the last of Osiris."

Isis sought for Osiris in the marshes along the river, where she at length gave birth to a son, Horus, who grew up to be a beautiful young man. The mother and son wandered together far down to the Mediterranean, and at last they found the precious chest lodged fast in the trunk of a great tree which had grown up around it to protect it. They carried it back to Egypt with much rejoicing. But Set tore it open and dragged out the body and scattered it to the four winds, and wherever the limbs fell great cities grew up, and wherever the ashes were scattered grew beautiful trees.

After his death, Osiris became judge of the under world, and, with the help of Horus, weighed the hearts of the dead. He stands for all that is good and beautiful in Egyptian religion. Isis is the type of motherhood. She, with the infant Horus in her arms, occupies a large place in Egyptian art, and the group is the direct prototype of Mary and the infant Jesus.

THEOSOPHY AND SPIRITUALISM.

One of our Theosophical exchanges claims that many Spiritualists are gradually adopting Theosophical ideas, and that Cora L. V. Richmond and W. J. Colville are teaching Theosophy. Both Mrs. Richmond and Mr. Colville are teaching the philosophy of Spiritualism, that they were teaching long before the Theosophical societies were organized. There have always been Spiritualists who have believed in re-incarnation and karma (those very ancient Oriental ideas which the Theosophists have adopted as their leading doctrines), as they were taught by Allan Kardec and other teachers of the philosophy of Spiritualism. That philosophy is broad enough to take in all beliefs. The one thing that all Spiritualists must agree upon is the fact of communion with discarnate spirits.—L. A. M., in *World's Advance-Thought.*

VOICE OF THE PEOPLE

☞ The Editor is not responsible for the opinions of correspondents.

New Era Camp.

To the Editor:

Will you kindly say that the New Era camp for 1898 will enjoy the services of Mrs. Loe F. Prior, lecturer and test medium, who for a year past has been working with marked success in the South; and Mr. Chas. J. Anderson, the "Boy Orator," of San Francisco, lecturer. These two platform workers will be most cordially welcomed by the friends in Oregon. Mrs. Prior was one of the workers in 1895, at which time she firmly established her reputation for ability. Bro. Anderson has never appeared at the camp, but he is known to some of the Board and will doubtless acquit himself with credit.

It is expected that some of the local workers will join forces with those named, to make this the most successful meeting ever held in New Era. The writer sincerely hopes that the friends in all sections of the Northwest will remember the date—July 2 to 25, inclusive—and rally to the support of the Camp and thus give the Cause a fresh impetus within this territory. If any other mediums expect to attend, I shall be glad if they will notify me at once, stating their phases, etc.

Walter P. Williams.

Salem, Oregon.

Spiritual Literature.

To the Editor:

Kindly let me thank you and the contributors for the valuable articles in your Journal. Some of the exegetical articles are worth hundreds of dollars to the writer, as it would take months of hard work to bring forth what these articles have given us in a clear and concise manner. Let me, for the benefit of other readers, call attention to the scholarly article on page 226, "The Sources of Isis Unveiled." It is the work of a great scholar. I wish that it could be obtained in pamphlet form. And with this article Dr. Peebles' "Fiftieth Anniversary Address." Dear readers who are enlightened in spiritual things, have you ever thought of your duty to those who are ignorant of spiritual laws? Can you not help to distribute spiritual literature, disinterestedly? Dr. Peters.

Subscribers to the Jubilee Fund.

To the Editor:

Before long there will be published in the Spiritual press a list of subscribers, with the amounts paid to aid the International Jubilee Celebration to be held at Rochester, N. Y., May 25 to June 1. In cases where a request has been made not to publish the name, initials will be given. This statement is made in order that all may have an opportunity to send in their subscription in time to appear in the first publication.

Comparatively few of our people have done anything to aid in this great undertaking, yet nearly every Spiritualist can afford to give it financial support. Large sums are desired but small ones will be gladly received. If every Spiritualist will do his duty in this matter, even though he can give only ten cents, it will provide a sum sufficient for all purposes. Do not be ashamed to assist with small sums unless you can afford to give more liberally.

One dime each from one hundred thousand persons will amount to ten thousand dollars. So send along your money and show that you have some interest in a celebration that is destined to be of great benefit to humanity. *Please do not delay as the time is short and the expenses many.*

Those who have been placed in charge have a right to demand the hearty support of all true Spiritualists, that the Jubilee may be made a grand success. Send all donations to the undersigned.—Frank Walker, General Manager, Hamburg, N. Y.

Prof. J. S. Loveland.

To the Editor:

Prof. Loveland, who was run over by a horse and buggy on Saturday, April 2, resulting in the fracture of three ribs, is improving steadily. He has not attempted to dress himself. Dr. Fisher, the attending physician, redressed the wound, on the 16th. His attendance from that time to the present (21st), has not been thought necessary.

The Professor sits in his rocking chair from time to time, and has actually begun sketching future literary work. His unwavering fortitude is an example to all Spiritualists.

Thos. H. B. Cotton,
Attendant Nurse.

Spiritual Work in Arizona.

To the Editor:

Now that I am out of the land of hot suns and barren wastes that almost resemble the laws they have against mediums, I feel like saying that a spiritual awakening is going on in the Arizona country, and especially about Phoenix.

Arizonians are clannish and shun strangers. The power of priest and pulpit has clothed the laws with regulations until a poor medium has not where to lay her head.

My stay in Phoenix was nearly a year, wooing health, but my work on spiritual lines was but of a few weeks. Spiritualists, as a class, deny their faith; do not herd together, but pass as Universalists, Theosophists, Unitarians, Enquirers, etc., and hold their circles under cover of secrecy. I made a bold stand when I came before the public, and Mrs. Mary R. Beauvois upheld me in all my work. I had a hall hired by her and every Tuesday and Thursday I gave talks to ladies only—on subjects near a woman's life. Every Sunday I lectured to the general public. Under my preaching the friends of spiritual thought were drawn together and an organization was made to take in all sorts of people. The Society is to incorporate, and I am to return next October and resume my work. Now I am in San Bernardino, called here by the guides and friends who want certain work done on spiritual lines in California.

A. L. Astor, M. D.

Chance to do Good.

To the Editor:

In reading the account of Mr. Corwin Phelps of the wonderful materialization through the two young girls, I thought what a chance there was for some rich Spiritualist or some Spiritual Society to take them in charge and settle enough on them to educate them and keep them comfortably, so that they could give their services free to the Cause under proper conditions, and protect them from the rough conditions that so many mediums have to undergo. W. A. M.

Philadelphia, Pa.

[Yes: but those who are able to do so, lack the *will*, and we must educate them up to their higher duties, to sustain true sensitives and support the societies so that they may give the best possible conditions to develop true mediumship. We have a great work to do in this line and must give it earnest attention.—Ed.]

A Significant Dream.

To the Editor:

After mailing you the letter containing the poem entitled "Prof. James G. Clark," published on page 684, as near as I can judge, only sufficient time had passed for you to receive the letter when I had the following dream.

I seemed to be in a strange room by myself, reclining on a lounge, when a stranger came in and approached to within three or four steps of me. He stopped and commenced to unfold a paper which he had in his hand. I seemed to be impressed with the idea that he had a message for me and asked him if he had something for me to read. He replied in the negative, and said it was something that I was familiar with, and he was so much interested in it that he wished to read it himself. As he stood before me reading what he had said I was familiar with, I became so interested and excited that I awoke finding it only a dream. I slept again and again, and passed through the same experience the third time that night.

I have wondered many times since the occurrence of that dream if friend

Newman was so much interested in that little poem that his spirit at that time took the psychical trail of my thoughts and traversed the space between us to assure me that the words I had sent him were appreciated and should have a place in the JOURNAL, or was some other guardian or ministering spirit in some way sufficiently interested in that poem to cause the repetition of that dream for the third time that night?

It would be interesting to me, if not to many others, to know the name of the spirit that was before me in the thrice-repeated dream of that night—but who can tell?

W. W. STOCKWELL.

Mead, Ind.

[Upon receiving the poem entitled "Prof. James G. Clark," sent by Mr. Stockwell, we were greatly interested in it, but of course have no knowledge of what our spirit did in connection with it, nor have we any knowledge of having impressed his mind, or being the cause of his dreams. It is not only possible, but quite *probable* that we may have done so.—ED.]

How the Journal pays for itself three times.

TO THE EDITOR:

First, it richly pays me for its cost in what I learn from its instructive pages. Second, it is worth more than its cost in the joy I have in reading it to the assembled discarnate spirits who come to my humble abode to receive lessons in the philosophy of Spiritualism.

Third, it is worth its cost to me to lend to my friends to read after it has served both the above purposes.

These facts also apply to the other spiritual papers which it is my privilege and pleasure to use in the same way.

J. MARION GALE.

☞ I think a great deal of the PHILOSOPHICAL JOURNAL, and to a person living in the mountains, as I do, it is a cheerful thing to look for, once a week, as it brings life with it, and after reading the good news it contains, it gives me courage to battle with the hardships of this life.—JAMES GOBLE, Ono, Cal.

Passed to higher life, at Marlboro, Mass., on the morning of March 31st, Mrs. Susie Starr Beecher Ewell, wife of Dr. G. C. Beckwith Ewell, late of Denver, Colo. Age 33 years. This announcement will awaken the sympathy of a large circle of acquaintances and friends. The Doctor and his wife and little son of six years, left Colorado on Feb. 16, for their Connecticut home from which they had been absent 3½ years. Stopping *en route* at Marlboro, a sudden cold was contracted, operating on an injury to the spine received from a fall in Denver on last Thanksgiving morning which gave the fatal Meningitis occasion to do its fearful work.

S. L. HARD.

The Secret of Life, or Harmonic Vibration, by Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

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Our new Catalogue of Occult, Spiritual, Liberal and Scientific Books is now issued, and will be sent to any address, upon application. We hope our readers will feel interested in the establishment of an "Occult Book Store" in connection with the JOURNAL, and patronize the same liberally.

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. $5.00. For sale at this office.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

For a Club of 4 subscribers for one year with $4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," also containing an interesting history of Spiritualism.

We make this very enticing offer to encourage **missionary** work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get this $2.50 book for yourself, and any premium offered in the JOURNAL to each subscriber.

Icicles in Hell.

An Oroville man who was up in the Klondike country, writes home that they have preachers up there, but none of them preach about a warm hell. The hell they depict is hung with icicles 40 feet long, the water is always frozen over, the north wind always blows, and fire is unknown there. They say it is no use to preach of a warm hell to a man in Klondike, for he would pack his blankets and start in 24 hours.—*Oroville Register.*

Echoes of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. London and New York: Longmans, Green & Co. For sale at this office.

☞ We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

An Essay on Mediumship, by Prof. J. S. Loveland, 160 pp. Published by the Light of Truth Co., paper covers, 25 cents. For sale at this office.

☞ See our Book List on page 270.

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Question Department

Answers by "PHILO."

To Develop Slate-writing.

QUES.—I want explicit directions how to develop independent slate-writing mediumship, with full directions how to accomplish it.—J. I. COLLINGSWORTH.

ANS.—The general rules for the development of mediumship were given in this department on page 154.

If, while sitting in a circle or by yourself, raps should be heard on the furniture, the table under your hands should move independently, or should there be other indications of physical mediumship, then there is a probability that you possess the rare faculty of independent slate-writing.

To develop this faculty, procure a single slate (not a pair of slates) and take it to the most quiet room available. Next, proceed to magnetize it thus: with the right hand held with the palm down and about three inches over the slate, describe a circular motion for a minute or so, and then do the same with the left hand, so that the lines of motion will intersect each other like two wheels running in different directions. When there is a feeling of exhaustion in the hands, the slate has been magnetized with the vital aura. Sit two or three times a week in a darkened room, from 30 minutes to 1½ hours, as you feel impressed. The magnetizing process should be repeated for at least three sittings, and at other times if you are so impressed. Always sit on the same evenings every week, and at the same hour. Sit alone, and allow none to handle the slate but yourself. Keep it carefully wrapped in cloth when not in use.

While sitting for writing, let the mind be actuated by pure and lofty aspirations. Sit in a comfortable position, with slate on your lap and hands resting upon the frame, leaving a piece of pencil upon the surface.

If you prefer to sit in the light, throw a piece of dark cloth over both hands and slate, as your vision might at first prevent the materialization of force.

The first sign of materialized force may appear as a milky vapor, or as a light passing across the surface of the slate. But it may take many weeks before there is any sign of success.

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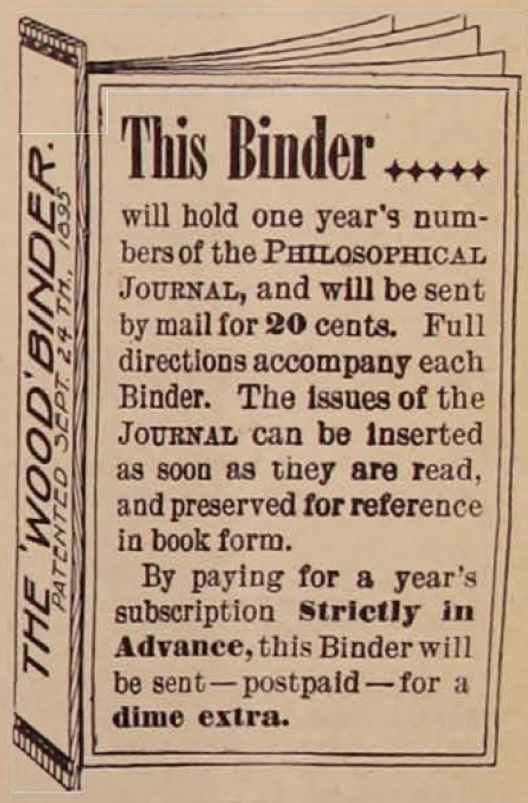
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The Past.

I wait and watch in the deepening dusk
To gather the ear from the well-filled husk.
I live in the past when the day is done,
When the struggle for life of the world begun.
Step by step the journey began,
From atom to microbe, thence to man.

When nature was given to slaughter and blood,
When man's home was in the depths of the wood,
Mind came out of its hidden depths
And took in growth its first small steps.
When the world was created and thought began
To grow in light with the advance of man.

Pictures I see of ancient times,
When knowledge was bright in the greatest minds.
The mystery of thought, life and mind,
When to growth of life all men were blind,
Then mind went forth on waves of thought
To hidden worlds that science sought.

The power of man began to grow,
And nature her secrets began to show;
Superstition and fear flees before
The thoughtful study of science and power.
Ages and ages of the past is gone
And mental reign has at last begun.

I stand on the shore by the ecean's side
And wait for the turn of the drifting tide;
It takes me across the broad wide sea,
And I stand on the banks of Eternity;
I seek the knowledge that lies therein,
The knowledge hidden. and mysteries unseen.

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A Shower.

It fell at first in single drops
Which told of what was coming,
And later poured incessantly
Upon my window drumming—
A gentle, soft, low music sweet—
Monotonous, entrancing—
Which ran in various streams,
From one to another glancing,
And gusts of wind then shook the sash
And quickened their slow motion,
Sending them upon the flower—
From thence to stream and ocean.

The tree-leaves shone green and bright—
Raindrops scintillated;
The clouds passed by—the sun burst through—
The rainbow—'twas abated.

WILLIAM J. WEIDEMAN.

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DEAR DOCTORS:—Your favor is received, with diagnosis of my wife's case. Its remarkable accuracy cannot be disputed and would to those having no knowledge or faith in Spiritualism, undoubtedly, seem both mysterious and miraculous. I sincerely thank you for your faithful description of her case. Very truly yours,
J. A. JENSON, Publisher,
Mar. 28, 1898. Grand Rapids, Iowa.

Drs. Peebles & Burroughs, Indianapolis, Ind.
GENTLEMEN:—Your kind favor of the 28th, ult., in which you diagnose disease of my daughter, is received. I was surprised at the accuracy of your description. I am, Very truly yours,
J. F. SIMONDS, M. D., Medical Examiner U. S. Pension Office. Riverdale, Md.
April 4, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.
DEAR SIRS:—I received your reply to my letter last evening and must say you have told me nearer how I feel than anyone else ever has. Very truly yours,
MRS. EDNA BRISTOL,
April 7, 1898. Waukegan, Ills.

Drs. Peebles & Burroughs, Indianapolis, Ind.
DEAR SIRS:—I received the diagnosis and it is correct in every particular. Please accept my heartfelt thanks. Very truly yours, CATHERINE SPAULDING,
Aprel 5, 1898. Ludlow, Ver.

Drs. Peebles & Burroughs, Indianapolis, Ind.
DEAR SIRS:—Your diagnosis of my case is correct. Respectfully,
MARY SALOME PARKS,
April 4, 1898. Anderson, Tex.

Drs. Peebles & Burroughs, Indianapolis, Ind.
DEAR SIRS:—Your statement of my case is correct. Very truly yours, W. H. GROVE,
Mar. 31, 1898. Plum P. O., Pa.

But what will be more convincing to you will be for you to write us, giving NAME, AGE, SEX and LEADING SYMPTOM, and receive an **Absolutely correct Diagnosis, FREE of CHARGE.** Address,

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.